

**THE WISDOM OF THE EAST  
SERIES. YANG CHU'S  
GARDEN OF PLEASURE**

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The Wisdom of the East Series. Yang Chu's Garden of Pleasure by Aton Forke

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**ATON FORKE**

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**The Wisdom of the East Series**

EDITED BY

L. CRANMER-BYNG

Dr. S. A. KAPADIA

**YANG CHU'S GARDEN  
OF PLEASURE**



WISDOM OF THE EAST

**YANG CHU'S GARDEN  
OF PLEASURE**

TRANSLATED FROM THE CHINESE BY  
PROFESSOR ANTON FORKE, Ph.D., ETC.

WITH AN INTRODUCTION BY  
HUGH CRANMER-BYNG



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## CONTENTS

	PAGE
INTRODUCTION . . . . .	7
CHAPTER	
I. THE VANITY OF FAME . . . . .	36
II. REAL AND FALSE GREATNESS . . . . .	37
III. THE BREVITY OF CONSCIOUS LIFE . . . . .	38
IV. DEATH THE EQUALISER . . . . .	40
V. FALSE VIRTUES . . . . .	41
VI. THE IDEAL LIFE . . . . .	42
VII. DUTY TO THE LIVING AND THE DEAD . . . . .	42
VIII. THE ART OF LIFE . . . . .	43
IX. THE HAPPY VOLUPTUARIES . . . . .	45
X. THE JOYOUS LIFE OF TUAN-MU-SHU . . . . .	49
XI. THE FOLLY OF DESIRE FOR LONG LIFE . . . . .	51
XII. SELF-SACRIFICE AND SELF-AGGRANDISE- MENT . . . . .	52
XIII. THE VANITY OF REPUTATION . . . . .	54
XIV. DIFFICULTY AND EASE OF GOVERNMENT . . . . .	58
XV. ALL THINGS PASS . . . . .	59
XVI. THE NATURE OF MAN . . . . .	60
XVII. THE FOUR CHIMERAS . . . . .	61
XVIII. ALL PLEASURES ARE RELATIVE . . . . .	62
XIX. THE WISDOM OF CONTENTMENT . . . . .	63

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## EDITORIAL NOTE

THE object of the Editors of this series is a very definite one. They desire above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West—the old world of Thought and the new of Action. In this endeavour, and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour.

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# YANG CHU'S GARDEN OF PLEASURE

## INTRODUCTION

THE period of the Warring States of the Western Chinese Empire, 480 to 230 B.C., embraces practically (almost) all of the philosophies of China, and is curiously coincident with the rise of philosophy in Greece under somewhat similar conditions.

To the capital of Liang, in the State of Wei, came all the philosophers, just as they came to Athens. Here came Mencius, perhaps one of the greatest of the exponents of Confucianism, a veritable St. Paul of the Confucian movement, and the chief opponent of Yang Chu. Here came Chuang-tzū, most subtle among the Taoist sophists, Li Kuei the great statesman and law-giver, Hsün-tzū the philosopher of the doctrine of original evil, Wént-zu the able follower of Lao-tzū, and Mo-Ti the apostle of brotherly love, whose name is frequently bracketed with Yang Chu in condemnation by Mencius. Seldom had any capital in the world attracted so many profound original and subtle thinkers as the capital of the State of Wei, in the third and second centuries before Christ. The spread of Christianity in Eastern Europe, and Confucianism in China, ultimately

destroyed or diverted the philosophic spirit, substituting religious dogma and rites for philosophic inquiry and reason, and for centuries the philosophies lay buried or perished altogether in the great burning of the books in 213 B.C., or passed, like Taoism, into the realms of rites and worship, or were preserved only in fragmentary form, like the single chapter of the philosophy of Yang Chu, that remains imbedded in the Taoist teachings of Lieh Tzu. But in the third and fourth centuries B.C., the golden period of Chinese philosophy, the minds of men were turned to the critical examination of life. Philosophers rose, exploring boldly the motives and mysteries of existence, gathered around them disciples, and went from court to court, gaining fresh adherents and disputing with rival teachers on the most diverse and subtle of subjects.

At the Court of Liang at the period of Yang Chu, about 300 B.C., the philosophers were treated as guests of the reigning king, who reserved for them lodging and maintenance, and encouraged all who had any pretence to the pursuit of truth and wisdom. Whether or not Yang Chu was actually a native of the Wei State, or whether he came there drawn by the attraction of a critical and unrivalled audience, it is at least certain that he settled there as small proprietor, probably in the reign of King Hwei, and continued there till his death, about 250 B.C. One